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ABSTRACT

Noting that character formation within Catholic education has undergone several changes over the last 10 years, this paper examines character education and character formation as they are currently implemented in Catholic elementary and secondary schools. Section 1 of the paper considers the definition of character, and traces the development of character education/formation in Catholic schools over the past decade, reviewing the shift of core values underlying the 1983 Revised Code of Canon Law which directly impacts Catholic education. This section also discusses the impact of core values on leadership styles, and presents two models of leadership that reflect and support the core values described. Section 2 discusses the values for character education/formation that reflect and flow from the core values and are based on the work of Dr. Thomas Lickona and developed within a Catholic philosophy by Dr. Thomas Groome. This section also discusses religious and cultural literacy within a multicultural community, and provides a Scriptural reflection on character education/formation in Catholic schools. Section 3 of the paper describes several approaches to character education/formation, including the storytelling approach and its application to social justice as seen in the work of Coles; the Respect and Responsibility approach of Lickona, which includes sex education within the context of character education; the Youth and Caring Program; Value Driven Schools; and the work of the National Catholic Educational Association. (KB)

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"Character Education/Formation in Catholic Schools (K-12)"

by

Rev. Robert A. Marine, Ed.D.

ED 423 054

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Introduction

The topic for this presentation is character education and character formation in Catholic schools, grades K through 12. The topic itself suggests that there is a distinction to be made between character education and character formation as it relates to Catholic schools, and I believe this to be so. At the same time, there are many similarities between character education as it will be defined in public education and character formation as it will be defined in Catholic education. This is important to note. For I believe it to be important for the development of character education and formation in our society as a whole and for the common good of society for us to emphasize the diversity of our approaches based on our own unique traditions and beliefs and the unity or common ground of our approaches. This will allow our students to work together in our society for the common good with a shared set of social values, beliefs and standards, while at the same time respecting the diversity within society and the uniqueness of other peoples' traditions, beliefs, and values.

This presentation will be divided into three sections. Section One will consist of three parts. We will begin by attempting to give a general definition for the word, character, as it is commonly understood. Then we will trace the development of character education/formation in Catholic schools over the past ten years or so.

Part Two of Section One will consist of a review of the shift of values

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that some see as underlying the *1983 Revised Code of Canon Law* of the Roman Catholic Church. This is an important consideration as the *Code of Canon Law* governs the life of the Catholic Church and has a direct impact on Catholic education. For character formation in Catholic schools to be well grounded in Church teaching, it is well to connect it with the core values that underlie the code of laws that govern the Church itself. There also will be a consideration of these same core values that some see in the *1983 Revised Code of Canon Law* of the Roman Catholic Church as they are found as well in the new *Catechism of the Catholic Church.* In addition, there will be a discussion of the impact of these core values on leadership styles and which leadership styles more accurately reflect and implement these core values.

Part Three of Section One will consist of a presentation of two models of leadership, one from public education and one from Catholic education, that both reflect and support the core values described and support character education and formation in the school environment.

Throughout Section One, some examples of contemporary discussions of issues within the Church and civil communities as they relate to these core values and leadership styles will be given.

Section Two also has three parts. Part One of Section Two will consist of a consideration of values for character education/formation in Catholic schools that reflect and flow from the core values described in Section One. This set of values for character education/formation in Catholic schools will be drawn from public education and the work of Dr. Thomas Lickona and developed in a Catholic philosophy of education through the work of Dr. Thomas Groome. Dr. Groome also develops the spiritual potential of this set of values for character education and formation.

Part Two of Section Two consists of the consideration of a religious education context for character education/formation in Catholic schools. This will include a discussion of religious and cultural literacy or core knowledge within a multicultural community, both Church and civil.

Part Three of Section Two consists of a Scriptural reflection on character education/formation in Catholic schools.

Section Three will consider several different approaches to character education/formation in general. The storytelling approach and its application to social justice will be considered through the work of Dr. Robert Coles and others. The work of Dr. Thomas Lickona's Center for the 4th and 5th Rs (Respect and Responsibility) at SUNY Cortland will be considered including its work on sex education within the context of character education. The Lilly Foundation Research: Youth and Caring Program is also considered as is Phi Delta Kappa's Leagues of Value Driven Schools. This Section will conclude with the work of Dr. Hal Urban as well as that of the National Catholic Educational Association.

Section One
Character Education/Formation and the Catholic Church

The first part of this section will concern itself with some definitions. We will consider the definitions of the words, character, education and formation. Then, in this part, we will consider the definition of character formation from the standpoint of its development in Catholic education over the past ten years or so. We also will consider a contemporary Catholic philosophy of education that emphasizes ecumenical sensitivity. This emphasis on ecumenical sensitivity is important for two reasons. First, there are a number of non-Catholic students in Catholic schools. Second, it sees Catholic education in relationship to the larger community and society as a whole.

A standard dictionary definition of character would read somewhat like the following. Character is a combination of qualities and features, a combined moral or ethical structure, moral or ethical strength, integrity and fortitude. Character also can be seen as a person's attitudes, traits and abilities. Or, as Dr. Robert Coles is fond of quoting from Ralph Waldo

Emerson, "Character is higher than intellect."

A standard dictionary definition of education might read somewhat like the following: to provide with knowledge or training or information.

Finally, formation might be understood in the following manner. The process and manner and style by which someone is formed. Someone who is formed. It would be important to note here that the word, formative, can be taken to mean something that is forming or capable of forming, susceptible of transformation by growth and development, and pertaining to formation, growth and development.

With these definitions in mind, we can now proceed to a brief review of character education/formation in Catholic education over the past ten years or so and a consideration of a contemporary Catholic philosophy of education with an ecumenical sensitivity.

In 1988, Harold Buetow wrote *The Catholic School - Its Roots, Identity and Future.* This work was described as a comprehensive and scholarly analysis was well as an excellent compendium of what a Catholic school is all about.

In his comments on character education/formation in this work, Buetow draws on Church teaching from the past fifty years. He believes that the significance of the concept of the dignity of the student for Catholic pedagogy will show in many areas. The Church has positive advice for Catholic educators, that is, the Christian concept of the person, the dignity of the person, and the dignity of the person of the student. If the Catholic educator is doing his/her job, the pupil in the Catholic school experiences his/her dignity as a person before he/she knows its definition. For Catholics, the superdignity of the person flows from one's entire being, mind, body and spirit. Character might be understood as the sum total of a person's hereditary tendencies, modified by environment, and fashioned by acquired moral habits. Therefore, Buetow sees character education as the capstone in the complete development of the child. Humankind's dignity requires one to act out of free choice moved and drawn from within in a

personal way and not by blind impulse or mere external constraint. Free will enhances the person's dignity because it is connected with the person's ability to love, the basis for right relationships with God, neighbor, self and all creation. Through Jesus Christ, we are restored to the status of adopted children of God.

In January of 1998, Tom Groome's new work, *Educating for Life - A Spiritual Vision for Every Teacher and Parent*, became available. His latest work is seen as a classic statement of a Catholic philosophy of education, written with ecumenical sensitivity, and a humanizing proposal for education in our time.

In his latest work, Tom Groome sees that the full scope of Christian religious education is to inform, form and transform people in the lived and living of the whole and wholesome Christian faith. By inform, he means more than information in the sense of knowing data, but in the sense of molding minds and hearts in the wisdom of Christian faith. Christian religious education should also form people in Christian identity, a special responsibility of the faith community and family. And Christian religious education should encourage lifelong conversion and social transformation. This lifelong conversion and social transformation invites persons to commit themselves to the realization of God's reign of peace and justice in their own lives and in society. We will return to this work later in this presentation as we consider the values that Tom Groome sees as foundational for character education/formation in Catholic education. We also will consider the spiritual potential that Tom sees for these values later in this presentation.

At this point, I would like to begin considering both the *1983 Revised Code of Canon Law* and the new *Catechism of the Catholic Church*. Both obviously have implications for the values held in the Catholic Church, the former from the perspective of laws governing the institution and the latter from the perspective of the beliefs and faith of the community of the Church. As described in the introduction, this is Part Two of Section One.

In 1982, Catholic News Service published a series of articles to help readers of Catholic newspapers prepare for the promulgation of the *1983 Revised Code of Canon Law*. These articles offered an explanation and analysis of the revised code. In the article, "New Church Law: Its Future," CNS quoted Canadian canon lawyer Father Francis Morrisey: "We are still in a period of shifting values in the church as we continue to move from a church centered on hierarchy to one founded on communion, from a church of uniformity to a church of unity in pluralism, from a church identified with structures to a church centered on the human person and his/her dignity as an adopted child of God." Father Morrisey further noted that it would take at least a generation for the new code to exert a direct influence on the life and thinking of the members of the church.

Thus, the core values of the revised code would be communion, a unique form of community based on right relationship with God, neighbor, self and all creation, unity in pluralism and the dignity of the human person as an adopted child of God.

In 1994, the new *Catechism of the Catholic Church* gave further direction for these core values that Father Morrisey noted in 1982.

In many ways, this shift of values that Father Morrisey noted in 1982 is still working its way into the everyday life of the Church. One notable example is the late Cardinal Joseph Bernardin's "Catholics for a Common Ground Initiative." In this initiative, the late Cardinal Bernardin of Chicago sought to find the unity within the Catholic Church that would respect the diversity within the Church. At the same time, he sought to introduce a note of civility into the discussions that he felt was sorely lacking. As of this time, present reports seem to indicate that his initiative is still making progress, however, some feel it is lacking direction without his leadership.

Or, in another example, Cardinal Roger Mahoney of Los Angeles writes a Pastoral Letter to the Catholics of the Archdiocese of Los Angeles on the nature of Worship within in the Archdiocese. As reported in the local Catholic press here in Cincinnati, he is incorporating the shift of values that

Father Morrisey noted in 1982. This is seen as particularly appropriate given the multicultural nature of the Archdiocese of Los Angeles. However, Cardinal Mahoney receives strong criticism because of his perceived position on the role of priest and the role of the community or assembly of the people in the celebration of Mass. This can be seen as working through the shift of emphasis from hierarchy to communion within worship. This debate continues today and the theologians of the country are still debating the particular issues raised by Cardinal Mahoney's letter and the criticism it received. As yet, there has been no consensus. However, the debate is one of how to shift values in this regard while still being faithful to Church teaching.

Or, in an example from civil society, President Clinton's Advisory Panel on Race recommends that he refrain from the goal of a "colorblind society." Instead the panel recommends that he encourage people to see each other for who they are, accept people for who they are including their racial and ethnic background, and build a unity from this diversity rather than trying to see each other in one way without any differences.

Or, in an example from both public and Catholic education, consider the question of both cultural literacy and religious literacy within a diverse and multicultural society. The question of how to define mainstream cultural literacy within society and teach it in a way that is respectful of unity within diversity is one that E. D. Hirsch, Jr. has struggled with for years and recently received greater recognition for his work. How do we define the "core knowledge" that all should know for the common good and yet respect the different traditions and values that people have? I believe, as will be seen shortly, that this is an important task both in civil society and the Church. I support the approach of E. D. Hirsch, Jr. and believe that he is on the right track as we continue to deal with a multicultural society.

Or, in yet another example, in preparation for the Synod of the America's, a meeting of the Bishops from the America's in Rome to deal with the issues facing the Church in this part of the world, Bishop Wuerl of

Pittsburgh made the following comments as reported by the local Catholic press here in Cincinnati. He felt that one of the major issues facing Catholics in this country was one of religious literacy. Do we know the basic teaching of the Catholic Church? Religious illiteracy among our own membership may be one of our greater challenges as we face the new millennium.

And yet the question of religious literacy raises another question. What is the "core knowledge" of Church teaching that is to be communicated and taught. That is a real discussion within the Church, how do you define that core knowledge, as I was reminded within the past several years by the now retired professor of religious studies at the University of Dayton, Bob Hater. Bob has known this discussion for much of his life and has some excellent books in print on the topic.

In 1995, it was my good fortune to have a project I developed recognized and recommended by the Office for the Catechism of the National Conference of Catholic Bishops as a means to implement the new *Catechism of the Catholic Church* in a variety of settings through a variety of presentations with a particular emphasis on child development. This project was known as the "Mary, Help of Christians School 'Core Knowledge Project'" and draws upon the approach and work of E. D. Hirsch, Jr. and incorporates the shift of values that have been presented above. This project also incorporates the storytelling approach and the use of literature and the arts in its design.

There were three basic principles used in the selection of resources for this project. They are the classic stages of the spiritual life, the social-psychological developmental approach to faith as seen in the works of Dr. John Sanford, Dr. Robert Coles, and the late Father Henri J. M. Nouwen, and the total teaching of the pontificate of John Paul II as seen in his writings and described in a reflection by the Jesuit theologian, Father Avery Dulles, as "prophetic humanism." It is my belief that one can find in these three principles an approach that embodies the shift in values we are

discussing here that also reflects accurately Church teaching.

We conclude this part of Section One with a consideration of how the shift in values we have been discussing might affect leadership styles within the community. There will be some reference to how different leadership styles do indeed reflect different values and how different values call for different leadership styles.

Drawing upon Kevin Treston's book, *Creative Christian Leadership*, we can consider how some various world-views are associated with core values and leadership styles. In his book, Treston presents five world-views, their associated core values and leadership styles as adapted from the work of Colins and Chippendale. For our purposes here, we will consider the core values of communion, unity in diversity, and the dignity of the person as an adopted child of God as described above. We now consider these core values in relation to the world-views and leadership styles as presented by Treston drawing on the work of Colins and Chippendale.

Treston's first and second world-views do not seem to match our core values as described. The first world-view is that of an alienated person who perceives the world as a hostile place. The key values are order, system and firm control, while the leadership style is autocratic with a promise of security. The second world-view is that of the institutional person whose key value is efficiency and preferred leadership style is effective management.

Treston's third, fourth and fifth world-views seem to match our core values a little more closely. The third world-view is that of the independent person who values individual freedom with a preferred leadership style that is charismatic and encourages talents. The fourth world-view is that of the global person whose key values are ecumenism and unity in diversity with a leadership style that is collaborative and visionary. Finally, the fifth world-view is that of the social change agent with key values of peer support and justice and a preferred leadership style of a servant and a transforming

agent.

While as a former high school and central office administrator, I am definitely drawn to the second world-view and see its merits even today, the shift in values as described by Father Morrisey above as underlying the *1983 Revised Code of Canon Law* do have implications for leadership styles within the Church and Catholic education. The discussion of preferred leadership style is one that is very alive in the Church and in civil society, as well as their related institutions in our time. Our own experiences would provide the best examples of this discussion.

Our third part of Section One will consist of the presentation of two models of leadership that reflect the core values as described and support character education/formation in the educational environment as we will describe it. We will begin with the model from Catholic education and then proceed to the model from public education as it can be adapted readily to Catholic education.

Once again, we draw from *Creative Christian Leadership* by Kevin Treston. The model of leadership we consider here from his work is known as the "holistic model of leadership." Holistic is defined by Treston as meaning the value of something is more than the sum of its parts. This model of leadership proclaims leadership as a cooperative model. It has its foundational vision in the heritage of the New Testament and is enriched by the insights of contemporary leadership theories. The holistic model integrates spiritual values with the wisdom of effective leadership practices. It has a collegial style that incorporates the contributions of the community members, respecting their rights and core values. Treston believes that leadership in any Christian organization should follow the holistic model.

We now turn our attention to a model from public education. Once again, it was my good fortune and honor, earlier this month, to give a presentation at the High School Character Education Conference sponsored by the Center for the 4th and 5th Rs at the State University of New York at

Cortland. My presentation was entitled, "Assessing and Improving Secondary School Climate." Tom Lickona asked me to share my experience with several different instruments that measure and attempt to improve school climate, notably the "Comprehensive Assessment of School Environments" of the NASSP and the "C. F. K. Ltd., School Climate Profile" as published by Phi Delta Kappa. Tom believes that school climate is a concept and approach that can encourage a school wide context that is supportive of character education. Thus, the model of leadership considered here would be called the "climate" model of leadership. The goals of the climate leader might be described in Tom Lickona's words as found in his *Educating for Character*: to creative a positive moral culture in the school, to emphasize schools, parents and communities as partners, and to emphasize caring beyond the classroom. Tom Lickona calls these his three schoolwide strategies as part of a comprehensive approach to character education.

It is important to note as well here that Tom Groome, in his latest book, *Educating for Life*, deals with character education throughout the entire book in each chapter section on the educational space. As Tom Groome notes, "Character is ever so influenced by the social environment." Thus, for character education/formation to be effective in the classroom setting, it must be a part of the total educational environment of the school.

The *Handbook for Conducting School Climate Improvement Projects* by Eugene Howard, Bruce Howell and Edward Brainard published by the Phi Delta Kappa Educational Foundation describes the use of the "C. F. K. Ltd., School Climate Profile" to assess and improve the total climate of the school environment. I am most familiar with this instrument since this is the instrument I used in my doctoral dissertation, *Assessing Secondary School Climate*.

The "C. F. K. Ltd., School Climate Profile" assesses the school's overall climate factors of Respect, Trust, High Morale, Opportunities for Input, Continuous Academic and Social Growth, Cohesiveness, School

Renewal and Caring as the result of the interaction of the school's defined program, the processes by which the school community implements the program, and the allocation of resources to the school community's program and its implementation. This is a total approach to the school environment which can support character education/formation within the school itself. As is readily seen, the definition of the school's program can be that of Catholic education or public education. Thus, the climate model of leadership is adaptable to both Catholic and public education. This is certainly true of my experience of Catholic education. The contemporary development approach in Catholic education, with its emphasis on mission statements, philosophy statements, long-range planning and goal statements is also compatible with this climate leader approach as described here.

At the present time, as the article of mine, "The Ministry of Leadership," that I am sharing with you now suggests, I am attempting to apply this climate leader approach to leadership within the Catholic parish.

We now turn our thoughts to the particulars of character education/formation in Catholic schools as we begin Section Two of this presentation.

Section Two
Character Education/Formation in the Catholic School (K-12)

We begin our consideration of character education/formation in Catholic schools (K-12) with a consideration of what we might call foundational values that are the basis for this education/formation. This will be the first part of Section Two as described in the Introduction.

My thoughts here flow from two basic sources: *Educating for Character* by Tom Lickona, Director of the Center for the 4th and 5th Rs (Respect and Responsibility) at SUNY, Cortland, and *Educating for Life* by Tom Groome of the Institute of Religious Education and Pastoral Ministry at Boston College.

We begin with the work of Dr. Tom Lickona as the basis for our considerations here. Dr. Tom Groome recognizes the influence that Tom Lickona has had on his own work and calls him a renowned moral educator. Dr. Tom Groome's work as a classic statement of a Catholic philosophy of education builds on Tom Lickona's work.

In *Educating for Character*, Tom Lickona writes,

> Respect means showing regard for the worth of someone or something. It takes three major forms: respect for oneself, respect for other people, and respect for all forms of life and the environment that sustains them.

Respect keeps us from hurting what we ought to value. It is the restraining side of morality. Every educator can find the opportunity to teach people respect, for themselves, for others, for creation, as Tom Groome notes.

Tom Lickona describes responsibility as the extension of respect and the active side of morality. Responsibility mandates us to treat all humanity with equal dignity and work to realize social equality, as Tom Groome notes. Responsibility means taking care of ourselves and others, making a contribution to our communities, helping to alleviate suffering and to build a better world. Every teacher and parent can find ways and opportunities to help form character in responsibility.

Within the categories of respect and responsibility, Lickona adds other values such as honesty, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation, courage, and a host of democratic values. All of these specific values are in one way or another forms of respect and responsibility.

In *Educating for Life*, Tom Groome writes that even without using religious language, educators can invite the learner to reach beyond self actualization - beyond the self as the measure of morality - to universal ideals and values that are rooted in transcendence. He proposes three great

values that are persuasive, generic enough to suggest other specific values and powerful enough to give substance to character formation. The first two are respect and responsibility, and the third, compassion, should permeate the first two.

As we already have considered respect and responsibility in the words of Tom Lickona that Tom Groome includes in his work, we simply note Tom Groome's understanding of the value, compassion.

In Tom Groome's view, compassion is the third great moral and universal value giving substance to character education for what is truly good. The Latin root of the word, compassion, means "to feel at one with" someone. Compassion means an empathy with others sufferings and the needs of others that moves one to act with love and mercy. Compassion permeates respect and responsibility with a spirit of generosity. It encourages one to go the extra mile. It flows from both the Hebrew and Christian Scriptures and the ministry of Jesus Christ. Thus, it brings a uniquely Christian and Catholic emphasis to character formation in Catholic schools. Karen Armstrong in her *A History of God* sees it as the most universal religious value.

As we shall see later in Section Three of this presentation, Dr. Robert Coles of Harvard University in his *The Moral Intelligence of Children* also notes the role empathy plays in the development of character in children.

Tom Groome also notes in *Educating for Life* the spiritual potential of the values of respect and responsibility by asking us to consider another possible trio of respect, responsibility and reverence. The root of the word, reverence, means to recognize the deepest truth and to take a second look to see the fullness beyond the obvious and immediate. To reverence oneself and others means first to recognize the dignity of human beings and others and then to look again and recognize their Creator. The same also is true of reverencing creation. Reverence pushes us beyond respect and responsibility while presuming and underlying both.

Thus, for Catholic schools, the values of respect, responsibility and

compassion, as Tom Groome notes, are a solid basis for character formation. At the same time, the spiritual potential of respect and responsibility can be recognized by adding reverence. Character formation in Catholic schools is well served by the work of such men as Tom Lickona, Tom Groome, and Robert Coles.

Part Two of this Section now takes up the question of a religious education context for character education/formation in Catholic schools. In light of all that has been presented thus far, it would seem to me to be appropriate to suggest the work of Francoise Darcy-Berube as that context. Her work, *Religious Education At A Crossroads - Moving On in the Freedom of the Spirit*, serves well as an excellent guide in this regard. It should be noted as well that Tom Groome wrote the Foreword and Chapter Reflections for this work of Francoise Darcy-Berube published in 1995.

In *Religious Education At A Crossroads*, Darcy-Berube notes the concern over the past many years with the question of religious literacy. In some circles it is a dominant preoccupation while in other circles the preoccupation for religious literacy seems irrelevant and outmoded. Darcy-Berube presents a middle-of-the-road view on the question of religious literacy. It is my belief that her view on this question is an excellent religious education context for character education/formation in Catholic schools.

Darcy-Berube believes it helpful to make a distinction between two types of literacy. The first is foundational and existential and should be fostered from the beginning of life till the end. The second is cultural or theological and should be pursued with great discernment from around age ten or eleven right through adulthood. The second is pursued more boldly and explicitly as the years go by.

Because the Reign of God is the metapurpose of religious education, as both Darcy-Berube and Groome believe, foundational/existential religious literacy is inseparable from spiritual life, from meaningful liturgical experience and from personal moral experience. Darcy-Berube

believes that religious knowledge is not an end in itself. To be spiritually nourishing and life giving, it must be assimilated, digested. If we want to achieve excellence in foundational religious literacy, the crucial question is, "How can we teach in a way that will awaken the students' appetite, their thirst for more religious knowledge as they grow up so that they are motivated to work for it over the years. This will happen if it has enriched the meaning and purpose of their life at each stage of development.

The approach of Dr. Cecilia Moore of the University of Dayton might add some insight here. She believes that young children have a natural interest in and yearning for the spiritual life. She also believes that much of children's literature speaks to this interest and yearning. Thus, by encouraging and directing this interest and yearning through children's literature, we can build a foundation in a child's life that over the course of the years encourages children and young people to continue learning.

In addition, the work of Dr. Robert Coles of Harvard University, especially his work, *The Spiritual Life of Children* and *The Moral Life of Children*, would validate the insights of both Darcy-Berube and Moore. Further, his work would encourage children's literature and storytelling as a valid means of developing character in children's lives along the lines described in this presentation.

Darcy-Berube notes that foundational religious literacy is a holistic, developmental concept which should be described clearly for each stage of psychological development. The core of our faith is simple: it is the Good News of God's saving love manifested in life. God's saving love is manifested as well in the death and resurrection of Jesus and in the gift of the Sprit. The fullness of the Christian tradition developed over the centuries around this core is rich and complex.

Foundational/existential religious literacy is the basis for the quality Christian life. But it is important as well, as the children grow through adolescence and adulthood, to pursue cultural, theological religious literacy. As Darcy-Berube notes, in today's pluralistic world, adolescents -

and even children, especially at the end of elementary school - feel challenged in their Christian beliefs and values. This is true also of adults who have little formation. Catholic Christians need to be competent and secure in their faith and self-identity. This is especially true if they are to dialogue with the secular culture, other Christian denominations and religions, and contribute to the common good while respecting diversity. It is also true if we are to challenge secular culture on the basis of our values. We need to recognize the source of our values for the development of character and join with others, especially those who share our values, for the sake of the common good of society. We need to be confident in our faith and values.

Finally, as Darcy-Berube notes, we live in a time of a powerful mass media culture which some researches believe to be a subjugation of the spirit of young people, a colonization of their minds of which they are sometimes unaware. Cultural liberation of the young means living out of a particular religious imagination-Muslim, Christian, Jewish, Hindu, Buddhist, and so forth. Character education/formation can be suitably developed within this context.

As Francoise Darcy-Berube also notes, we should encourage young people to read, understand and interpret the Bible within our Catholic Tradition. Thus, our attention turns now to a Scriptural reflection on character education/formation in Catholic schools. This will be Part Three of Section Two.

Our Scriptural reflection on character education/formation in Catholic schools is based on the Gospel of Luke, Chapter 4, verses 1 through 13. This section of Luke's Gospel account is entitled, "Temptation in the Desert." Jesus, full of the Holy Spirit, is conducted by the Spirit into the desert for forty days where He is tempted by the devil. During this time Jesus ate nothing and at the end of it He was hungry. The devil says that if Jesus is the Son of God, He should command the stone to turn to bread. Jesus responds, not on bread alone does man live.

Then the devil took him up higher and showed him all the kingdoms of the world in a single instant. The devil said, I will give you all this power and the glory of these kingdoms; the power has been given to me and I give it to whomever I wish. Prostrate yourself in homage before me. In reply, Jesus says, Scripture has it, You shall do homage to the Lord your God; him alone shall you adore.

Then, the devil took Him to Jerusalem and set Him on the high parapet of the temple. The devil said to Jesus, throw yourself down from here, for Scripture has it, He will bid his angels watch over you, with their hands they will support you that you may never stumble on a stone. Jesus replies, Scripture also has it, you shall not put the Lord your God to the test.

When the devil had finished all the tempting he left him to await another opportunity.

The late Father Henri J. M. Nouwen, a prominent spiritual writer of our times, has taken the occasion to comment on the "Temptation in the Desert" in several of his works such as *Here and Now - Living in the Spirit.* In *Here and Now - Living in the Spirit,* Father Nouwen sees the three temptations that Jesus faced and rejected as Jesus' way of saying I do not have to prove that I am worthy of love. All I am called to do is to be faithful to the love God has for me as His adopted child, the love within me, the Spirit within me, and live that!

A summary of other insights from Father Nouwen and others on this Gospel account from Luke might include the following. I will not gratify myself first before all others nor use my power nor others nor the gifts of creation to do so. I will use my power to serve and build up and not use my power to manipulate, dominate, control or tear down. Life is lived in the ordinary, not in the spectacular. I will not do anything I want and expect others to deal with the consequences of my actions including to the point of cleaning up for me. I will take responsibility for the consequences of my actions!

Or, in another way of commenting on this Gospel account, we might

consider the insights of John Henry Cardinal Newman on wealth, notoriety and "newspaper fame" as quoted in the new *Catechism of the Catholic Church*, paragraph #1723. There are idols in every culture, age and time to which we often give our homage. But the price is often the loss of ourselves, our mind, body and spirit.

Character education/formation in Catholic schools is meant to foster a wholesome sense of mind, body and spirit lived within the tradition of our Catholic faith.

This concludes Section Two of the presentation. Section Three considers several different approaches to character education/formation that merit consideration by Catholic educators. In addition, these approaches also are opportunities to network with others in the field of character education, especially those in public education.

Section Three
Some Specific Approaches to Character Education/Formation

In this section we will consider six different approaches to character education/formation or some additional aspects of character education/formation programs already mentioned. As I have shared with you my article, "Catholic education and a multicultural society," as it appeared in *The Catholic Telegraph*, I believe that we can maintain our Catholic identity while working with others in our society for the sake of the common good. This is especially true of those who share our values. It is important to recognize the unity amidst our diversity, especially on the practical level. Our beliefs may differ, but we may find a common basis for working together in society that flow from our values.

The first approach to character/education formation that I wish to consider is that of storytelling. This approach is a significant part of my own efforts in the area of character formation. A description of my approach in this regard can be found in my article in *Momentum*, "Core

knowledge - an approach to religious education," my presentation at the 1997 NCEA Convention, "Making the Most of Religious Education: Using Literature and the Arts to Enliven the Message," now published in ERIC, and my forthcoming article, "Storytelling and Character Formation," to appear in this fall's issue of *The Living Light* published by the Department of Education of the United States Catholic Conference. My approach to a leadership style that supports character formation, especially in pastoral ministry, can be found in my recent article in *The Catholic Telegraph*, "The ministry of leadership." This has already been mentioned previously and is a climate or holistic model of leadership.

Storytelling as a method of education has been highly recommended over the years by such prominent people as Tom Groome, Francoise Darcy-Berube, John Sanford and Robert Coles. It has the ability to engage the total person, mind, body and spirit and the person's imagination in learning from the experience of others and applying that learning to our own experience. It opens up experience to the imagination and allows us to reflect on our experiences, thus learning from the wisdom of others based on their experience while developing our own.

In addition, storytelling can be an effective means of dealing with the issue of social justice in Catholic education. This is goal toward which the National Conference of Catholic Bishops, the United States Catholic Conference and that National Catholic Educational Association are working at the present time. The effectiveness of storytelling in education, especially in the area of social justice, is validated and presented well by Dr. Robert Coles of Harvard University in his book, *The Call of Stories - Teaching and the Moral Imagination*. This is an excellent work for those considering the use of storytelling in education, character formation, and social justice.

Over the past several decades, Dr. Robert Coles has become well-known for his use of literature and the arts, but especially literature, in education. He is professor of psychiatry and medical humanities at Harvard

Medical School, the James Agee Professor of Social Ethics at Harvard, and a research psychiatrist at Harvard University Health Services. His numerous publications have distinguished him as a renowned expert in the spiritual and moral life of children as well as the experiences of children and young people in this country and around the world. His use of classic novels in his work is insightful, impressive and represents the highest standards of the humanities.

Just last fall, I had the good fortune to audit Dr. Coles' fall term general education course, "The Literature of Social Reflection," at Harvard. This course was taken by close to 150 undergraduate and graduate students as well as auditors and given as a public lecture as well. As a Canadian woman diplomat shared with me, Dr. Coles respect for humanity is impressive and something from which we can all learn.

As was mentioned previously, Dr. Coles approach to character education/formation can be found in his work, *The Moral Intelligence of Children.* He believes that children's character in a healthy sense begins to develop when they can see life through the eyes of another, a sense of empathy, or perhaps, compassion. In addition, Dr. Coles believes that children are witnesses to adult behavior developing their character based on what they witness in the adult world. A reminder of Tom Groome's belief that character is ever so influenced by the social environment. While on sabbatical last fall at the Institute of Religious Education and Pastoral Ministry at Boston College, I also had the good fortune to audit Tom Groome's course, "Sharing Faith in Religious Education and Pastoral Ministry."

We have considered some stories from Dr. Coles' *The Moral Intelligence of Children.* They are about children learning to see life through the eyes of others and witnessing adult human behavior. In addition, Dr. Coles recommends for honoring the breadth and depth of the spiritual imagination of young children many of the books by Rabbi Sandra Sasso. Her award winning works are seen as nondenominational,

nonsectarian and multicultural. They are published by Jewish Lights Publishing and are often endorsed and recommended by Catholic, Protestant and Jewish religious leaders and educators.

I would simply add to this consideration the works of Rabbi Marc Gellman and Monsignor Thomas Hartman, known as television's "God Squad" on HBO. These works help young children learn about God, know their own faith and respect that of others.

At this time, I would like to return to the work of Dr. Tom Lickona and that of the Center for the 4th and 5th Rs (Respect and Responsibility) at SUNY, Cortland. I would like to consider, briefly, the concept of sex education within the context of character education/formation. Tom has developed a whole set of resources in the area of character-based sex education. I mention three here that you might find helpful and adaptable to the Catholic school setting. The first is a book written by Tom Lickona with his wife, Judy, along with Dr. William Boudreau. It is entitled, *Sex, Love & You - Making the Right Decision* and is published by Ave Maria Press. The second is the "National Guidelines for Sexuality and Character Education," a project of the Medical Institute for Sexual Health. Tom Lickona sees these national guidelines as perhaps the most comprehensive and helpful resource to character educators seeking a vision statement and materials for a character-based approach to sex education. And the third resource is the teaching of world religions in regard to a character-based sex education. This third resource can be found in *Sex, Love & You* by Tom and Judy Lickona with William Boudreau, M.D..

A third approach that might be helpful as a resource for character education/formation in Catholic schools is the findings of the Lilly Foundation Research: Youth and Caring Program reported in 1995. This is particularly true in two areas. First, there is the finding that caring must be more than a curricular objective, it is an ethic that requires commitment and continuity in creating a caring environment in a number of settings and ways. Second, rituals of caring should have a daily place in the environment

so that this ethic becomes a regular part of the social and educational environment of all within the community.

The fourth approach is that of Phi Delta Kappa's League of Values-Driven Schools co-sponsored by the National Association of Secondary School Principals. Funding for the league is being provided by the Templeton Foundation and the Gund Foundation. The League of Values-Driven Schools grew out of PDK's chapter-based Study of Core Values. That study found a number of core values on which most people agree: learning, honesty, cooperation, service to others, freedom, responsibility, and civility. In order to participate in the league, administrators, teachers, parents and students must show that all are stakeholders in and committed to the project.

A fifth approach particularly helpful to secondary school classroom teachers is the extensive work of Dr. Hal Urban in the area of character education. This approach is described in *Life's Greatest Lessons* or *20 Things I want My Kids to Know*. Dr. Urban also compares different emphasis on character traits among different organizations and individuals in our society and finds a great deal of similarity. This was a part of his presentation as the main presenter at the "1998 High School Conference on Character Education" given at the Center for the 4th and 5th Rs at SUNY, Cortland.

Hal compares the character traits as emphasized in his work, *Life's Greatest Lessons* or *20 Things I Want My Kids to Know* with that of William Bennett's in *The Book of Virtues* and the approach of Tony Hall, Ohio Congressman, and that of The Character Education Partnership and that of Stephen Covey in *The 7 Habits of Highly Effective People* and that of the Boy Scouts of America and, finally, that of Tom Lickona in *Educating for Character*. This overview is a particularly helpful part of his presentation. It provides the opportunity to see the range of character traits that are emphasized as the basis for character education/formation. It also is helpful in seeing the consensus that is emerging in this rapidly developing

field.

Sixth, and finally, the National Catholic Educational Association is in the process of designing a program for character formation in Catholic schools. Tom Lickona is serving in an advisory capacity for this effort. Although somewhat dated, my last information regarding this effort indicated that the NCEA was awaiting funding for further development of its program.

As we conclude Section Three of this presentation and this presentation itself, my thanks for your openness, cooperation, participation and patience. I have enjoyed being with you. As someone who knows the experience of Catholic educational administration both at the building level and central office level, I respect you and your work. I encourage your continued growth and creativity as you experience or prepare for the tasks of principalship in Catholic schools.

By way of information, I also have an article coming out this fall in *The Catholic Telegraph* entitled, "The *Catechism* and Religious Education." The ideas contained in this article are found in this presentation as well.